

DN B229rcj

# The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 20 N. O. 39.

MERIDIAN, MISSISSIPPI, THURSDAY, OCTOBER 8, 1896.

\$1.50 PER ANNUM.

## BAPTIST RECORD

J. A. HACKETT, Editor.  
R. A. VENABLE, Associate Editor.  
L. A. DUNCAN, Associate Editor.  
A. V. ROWE, Missionary Editor.

Published every Thursday by THE BAPTIST RECORD COMPANY.  
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York; Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.  
Obituaries, containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.  
Advertising rates, 50-cents per inch.

## EDITORIAL

### NOTES AND COMMENTS

"As ye go, preach?" Preach what? Why, "saying repent ye, for the kingdom of heaven is at hand." Repent? What is that? Why, turn away from sin and from self-righteousness, to the righteousness God has provided in Jesus the Christ. Accept him by faith and keep his words and thus serve in that kingdom.

ACCORDING to the Baptist Handbook for 1896, just published in England by Dr. Booth, the grand totals of Baptist statistics throughout the world are now: Churches, 50,978; pastors and missionaries, 31,237; members, 4,705,033; scholars in Sunday Schools, 2,251,022; and baptisms, 233,037.—Ex.

And if all immersionists except the Mormons were counted as are all called Methodists there would be probably not less than six million.

If a man would succeed in getting up in the world he should imitate the postage stamp that is to stick to his business until he gets there. That is only another version of the old and wise saying, "take hold, hold on, hold fast and hold out." The track of many life failures is pointed all along with the debris of well begun but quite unfinished enterprises.

It is a fact that the secret of restored health from the use of mineral water at watering places and health resorts, comes not so much from the quality as it does from the quantity of the water drunk. A noted doctor says there are many people who, if they would stay at home and drink more water and less whiskey, would find their health greatly improved. "More water and less whiskey." That is a short and easy formula; suppose you try it.

The recent great political victory in Canada promises well for the people. They seem disposed to throw off the yoke of priestcraft and inaugurate more liberal ways. But they need to remember that "eternal vigilance is the price of freedom." They have a wily old enemy to deal with, who swears she never changes—except in Method. "For ways that are dark and tricks that are vain" in securing her ends in

either of Harlots has no equal villain.

### OUR NEW DRESS.

THE RECORD gets out this week in its changed form, with some of the new features we have contemplated. We were anxious that it should assume a sixteen-page form, with a larger increase of some of the features we found that our room, but older could not put it press-and-for-pasted-and-cut. The eight-page form is our best, and we have come to think that probably providence has been working for us. We have more subscribers than we, and that our subscribers will like it as well as we. It has been impossible for us to visit Associations and give the matter the attention it should have had just at this time. There are several features yet to be added in the way of designating departments, etc., all of which may not be completed until we have more time at hand. Meanwhile, every one can see what we have done in the way of new and better type in full, more convenient form, and better paper material. We are arranging for the best filling of its columns that we can possibly get, and are very hopeful of meeting the expectations of our brethren. We would be glad to have our brethren express themselves, as several have already done, in any way they like, with any suggestions that they care to make, and we shall do our best to let the paper get the profit of it. We are assured, from the many private letters that we have received, that our brethren do and will appreciate our earnest efforts to make a good paper. That they will give us their sympathy and co-operation, we doubt not, and by so doing, help us to help them, and thus by mutual effort and fellow-helpfulness, inaugurate an acceleration of progress in the Master's work in the State that will lead on to liberal and great things for His name's honor and glory.

If you would win a soul from death, you must endeavor to convince him that he is condemned to eternal death. How can you do this unless you show him that he is a sinner and is thus condemned on that account? Then tell him of the remedy, the way of escape by the gospel and preach to him "repentance toward God and faith in the Lord Jesus Christ," that he is the Lamb of God that taketh away the sin of the world and that "whosoever believeth in him shall not perish but have everlasting life."

In our note on the acceptance of the West Point pastorate the other week, we saw we got the new pastor's name both right and wrong in the less than a dozen lines. The name is Haywood and not Haygood, as the types made us say—Rev. Oscar Haywood. We wish him well in his important pastorate for surely none in the State is much more so—and in common with our people will be glad to hear

of the BAPTIST RECORD.

### DR. WHITSITT AND HISTORY.

Dr. Whitsitt's book, "A Question in Baptist History" has been received. It is written in defense of his former historical deliverances in the New York Independent and Johnson's Encyclopedia and seems to be a well written and strong argument. It is published by C. T. Dearing, of Louisville, Ky., at \$1.00. If one could be led to suppose that he had thoroughly explored all of the fields and quite exhausted the whole of the sources of historical research and accurately interpreted the same, one might easily conclude that he had made out a very strong case for himself, in fact shored himself in from any further adverse criticism. But that is a conclusion that cannot and should not be "jumped at" or quickly taken for granted. Thoughtful people must hold such a verdict in abeyance for further light and for at least three reasons:

1. It is Dr. Whitsitt's thorned shield, opposed to what is roughly called "undemarkism," and is called old-time to the validity of also committed as; and therefore alien immersion. It is logical, dispute and dispr. sional church or immer. On this tinnity or succession it is possible for him to be liable to a bias in his investigations, along a line where the consistency and safety of his faith doctrines are so immediately involved and endangered.

2. It is not certain that he has "discovered" and duly considered ALL of the historical data that is in existence bearing on the subject in hand, and that he has not "discredited" and "counted out" some proofs which may be of more value than he admits, and which have a strong bearing upon the other side of the question.

3. It seems quite probable that he interprets some of the historical data found, somewhat different from what some other antiquarians do; and placing a like construction upon them, reaches conclusions that may not be altogether warranted by the facts and testimony.

For these reasons, at least, we are not quite ready to accept his book as final proof of the correctness of his positions, however well gotten up and plausible it may seem to be, but will wait for further research and developments.

Meanwhile, we want to express our gratitude to Dr. Whitsitt for making out for us a very much better and more consistent showing for our Baptist succession than that by the way of Roger Williams, i. e., at the hands of Mr. Blount and Mark Luker from the Dutch Baptists.

We are glad also that Dr. Whitsitt makes the distinction so clearly appear in his book between the "Baptists of England" before 1641 and the "Ana-Baptists of England" before 1641; a thing he singularly failed to do in his other work. He has aided a little in clearing up the current confusion, and readers of church history had

long known that there were people called "Ana-Baptists" back in the ages, who sprinkled and poured for baptism, but the good Doctor seems to be the first to try to make it appear that there were BAPTISTS who did the same thing.

After all, we are not much concerned about the orthodoxy of the "Ana-Baptists" or even the "Se-Baptists" of England of 1641, except as a matter of historical accuracy, especially since we have, according to the Doctor's own account, such a direct and satisfactory line of succession from the Dutch ("sure enough") Baptists back of which these researches do not extend.

We understand that Dr. W. A. Jarrell, who is himself no scrap of an antiquarian and historian, and also Dr. B. H. Carroll and Dr. J. T. Christian, both of whom are scholarly men, will review Dr. Whitsitt's book in similar ones, and shall look with interest and we trust, without prejudice for their appearance. Meanwhile, let Baptists everywhere know of a truth that neither the gates of hell nor antiquarian research has prevailed or will prevail against the church that is "built on the rock."

All students who wish to attend this session of Hillman College, should enter as soon as possible. Arrangements are being perfected for the accommodation of more boarders and for augmenting the faculty to meet the demands of the rapidly increasing patronage. The curriculum has been extended and the advantages for post-graduate study greatly increased.

### THE CHICKASAWHAY ASSOCIATION.

We arrived at the church—Mt. Gilead—after a pleasant drive of six miles through the country to which Bro. W. J. Davis, a little after 10 o'clock on Thursday, Oct. 1. The letters were read by Bro. W. J. Davis and Seabrook, and the body was organized by the re-election of Prof. L. M. Stone as Moderator, and Bro. L. S. Hardee, Clerk and Treasurer.

Bro. Stone presides well, and with dispatch, and the minutes and accounts are both well kept and accounted for. After dinner by Bro. Hardee. After dinner the usual conference of the body adjourned, and the introductory sermon, to hear the introduction, the appointee, Bro. R. M. G. W. J. David, being absent, Bro. W. J. David, the alternate, came to the front and gave a most excellent sermon on Christian work. The pleasant attention given by the large audience, was helpful to the preacher and suggestive of no little future fruitage.

On Friday morning, the reports were read in order, and discussed with intelligence and spirit. The reports generally were well written and practically covered the whole ground of general denominational work, treating of Foreign, Home and State Missions, Publications, Ministerial Education, Sunday Schools, and other departments. The reports were well written and well read, and pointed speeches, along with well written and well read re-

ports are of any account in educating the people along the lines of our work, and in inspiring them with correct motives and noble impulses, then we may expect to see a decidedly onward and upward movement in that work in all of its departments in the near future. The work of colportage is one of the special features in our Association, and its advancement and prosperity is especially gratifying to our people. The work of ministerial education had special attention, and promises by nearly all of the churches to take immediate collections and send up to the Board for present relief.

THE BAPTIST RECORD fared well at the hands of the brethren, having a strong report and ringing speeches in its favor. Bro. Farish was present, and did his work well, leaving scarcely a person, whether delegate or visitor, without being a subscriber, or in a family where it is taken and read.

On Friday at 11:30 a. m., Bro. Farish gave us a characteristic sermon, in which he knocked down not a few idols in the way of pulpit and lecture room crudities, and gave out many more soul-feeding truths, and valuable and encouraging suggestions.

The hospitality of the community was ample and cordial. Much more than enough was provided each day on the ground for all the people; and in all the homes for several miles around the messengers and visitors were made welcome and happy. Our home, along with Brethren David and Hodges, was with Bro. Eaves and his estimable family, and we shall always feel grateful for their great kindness.

We regretted to leave on Friday evening, but were compelled to do so in the interest of the paper. The remainder of the report will be given by our Chronicler.

An hour or two, and a first-class supper with several other brethren in the pleasant home of Bro. J. E. Brunson and his good wife at Toomsuiba, was a fitting sequel to our excellent visit to the Association.

Mt. Gilead is a noble church, where our Bro. W. S. Culpepper is the beloved pastor, who, with great courtesy and becoming grace, dispensed the honors of the occasion.

### REDUCED RATES.

We have decided to reduce the subscription price of THE BAPTIST RECORD to \$1.50. We do this to meet the wishes of the brethren who think they cannot afford to pay more for the paper. We also do it with the expectation that our brethren will be prompt in sending the money to the office, and will not wait for an agent to call on them for it. They must remember that we must pay the agent for his services, and if they will save us that expense, we will be able to go on at the reduced price. If the \$1.50, however, is not paid, in one year and we have to send an agent after it, we will have to expect the old price of \$2.00. The paper a real good success.



The Land of By and By.

They sing of the land of "pretty soon,"  
With its hopes all unfulfilled,  
With its dreams of joys not realized,  
And its love which grief has stilled;  
Of the patient, hopeful waiting,  
For happiness—a hope  
Which many crave, but none receive,  
In the land of "pretty soon."  
I'll sing to you of a better land,  
The land of "by and by."  
Where "God shall wipe away all tears"  
That now bedim our eyes.  
Where the mean of bitter anguish  
Will be changed to songs of peace,  
And weary hearts, from burdens sore,  
Will find a sweet release.  
Where the tangled web which we call life,  
Will stand out clear and bright,  
And what seems now like broken threads,  
Will prove but changes right.  
Look up! ye weary laborer,  
The days are passing by,  
And each one brings you nearer still,  
To the land of "by and by."

Receipts of Convention Board for July and August.

FOREIGN MISSIONS.

Hernando.....	11.00
Deer Brook.....	5.00
A Friend.....	10.00
Brookville.....	10.00
Brookdale.....	1.00
Unity.....	1.00
Heidelberg.....	3.00
Meridian First church.....	5.00
Mt. Moriah.....	1.00
Bluff Springs.....	2.00
Oxford W. M. S.....	2.75
Bethany.....	1.00
Judson Association.....	11.38
Liberty.....	6.00
Poplar Springs.....	10.00
Bethlehem.....	9.26
Oyaka Second Baptist S. S.....	2.50
Pearson's Chapel.....	8.00
Moss Point S. S.....	8.00
Shuqualak S. S.....	11.00
Shuqualak S. S.....	10.00
West Point.....	1.00
Wm. Donovan.....	1.00
Winona.....	43.00
Winona L. A. S.....	5.00
Bethlehem.....	4.35
Winona.....	1.75
Central Committee.....	32.45
J. W. Manlin, Jr., Sundowner, Asso.....	3.75
Harmony.....	10.75

HOME MISSIONS.

A Friend.....	10.00
Brookville.....	10.00
Mar's Hill.....	10.00
Meridian First church.....	5.00
Summit.....	5.00
Forest.....	6.00
Pearson's Chapel.....	4.00
Judson Association.....	5.78
Mt. Carmel.....	5.00
Liberty.....	3.35
Pachuta.....	2.00
Mr. Donovan.....	1.00
Central, C. W. Lamber.....	1.00
Oliver L. Leek.....	1.00
Central Committee.....	6.10

STATE MISSIONS.

Liberty.....	7.75
Bethesda.....	2.00
W. P. Dorrell.....	1.00
Ellenville.....	45.00
Estabrook.....	9.20
Sanderville.....	6.75
Raymond.....	18.25
Raymond W. M. S.....	2.30
Morgan's Fork.....	1.75
Hopewell.....	1.25
Cleveland.....	1.25
Deer Brook.....	21.10
A Friend.....	60.00
Meridian First church.....	15.31
Handsboro.....	5.00
Handsboro W. M. S.....	4.25
Handsboro Sunday School.....	1.75
Spring Hill.....	11.00
Durant.....	13.00
Durant W. M. S.....	5.00
Chester.....	3.10
Carthage.....	6.50
Luxemburg.....	6.00
Springdale.....	1.30
Unity.....	1.05
Bluff Springs.....	90.00
Harmony.....	1.00
North Union.....	1.00
Honey Grove.....	1.25
New Hope.....	1.45
Beulah.....	1.05
Carson's Ridge.....	1.10
Pierlin's Rest.....	1.30
New Salem.....	1.35
Jerusalem.....	4.00
Kosciusko.....	27.20
Kosciusko W. M. S.....	5.00
Kosciusko Sunbeams.....	5.00
Hebron.....	8.00
Stonewall.....	2.00
Yokosokany.....	5.25
A Lady.....	1.00
V. H. Nelson.....	5.00
Mar's Hill.....	9.20
Vicksburg.....	92.05
Oyaka First church.....	4.00
Baldy.....	12.20
Mt. Olive.....	10.00
Wesom.....	40.00
Heidelberg.....	3.00
Good Hope.....	5.00
Pleasant Grove.....	2.05
Danascus W. M. S.....	2.50
Leland.....	5.00
Enoch.....	5.50
Borne Chitto.....	6.00
Bethel.....	7.00

Clear Springs.....	3.00
Rehoboth.....	2.50
New Albany.....	10.00
Eastport.....	12.25
Magnolia.....	31.34
Magnolia W. M. S.....	3.00
Vicksburg.....	23.35
Central.....	2.00
West Point.....	31.00
R. A. Cohorn.....	30.00
Hardy W. M. S.....	3.00
Mrs. Barksdale.....	3.00
Sandis.....	16.19
Batesville.....	33.00
Goodman.....	5.50
Mrs. Loomy.....	1.00
Hopewell.....	3.00
Orange Hill.....	1.00
Bowling Green.....	2.00
To-ky Springs.....	1.15
Enory.....	85.00
Rock Bluff.....	2.60
Union.....	4.40
Homewood.....	3.50
Springfield.....	2.50
Beulah.....	25.00
Tupelo.....	18.75
Tupelo W. M. S.....	4.50
Salem.....	7.75
Yazoo City.....	45.00
Indianola.....	11.25
Oxford.....	16.75
Oxford W. M. S.....	2.50
Corinth.....	25.00
Good Hope.....	2.00
Brookville.....	17.05
Brookville S. S.....	10.00
Moss Point.....	13.35
Osborn.....	5.00
Columbus.....	35.15
Greenwood.....	10.00
Mt. Gilmore.....	4.50
Little Bahala.....	3.30
Clinton.....	15.00
Pontotoc.....	21.75
New Liberty.....	4.40
Vader Valley.....	35.75
Good Hope.....	3.25
Harpesville.....	5.30
Maplew.....	3.50
Cash Col. at Con.....	12.25
Pleasant Grove.....	2.25
Rienzi.....	5.00
M. B. Lee.....	5.00
Antioch.....	10.35
E. C. Dargan.....	5.00
T. G. Sellers.....	5.00
Mrs. Heaton.....	5.00
R. S. Clark.....	5.00
Utica.....	32.10
Herrmannville.....	6.25
Society Hill.....	13.80
L. E. Hall.....	23.60
C. S. Heame.....	2.00
W. A. Keely.....	9.00
H. C. Harrison.....	1.00
Mrs. Emma Harrison.....	1.00
Walnut Grove.....	3.00
Macon.....	50.00
Waynesboro.....	5.00
Biloxi.....	5.00
Camp Creek.....	6.75
Harrisville.....	10.20
L. E. Deupree.....	5.00
Pleasant Hope S. S.....	3.10
Union Hall.....	6.00
W. H. Fancher.....	5.57
Miss Loda Ritchey.....	5.00
Miss Linnie Ritchey.....	5.00
Grenada.....	5.00
China Association.....	17.85
Port Gibson.....	10.05
Fairfield.....	9.50
G. W. Knight.....	6.75
Cherry Creek.....	20.35
Spring Hill.....	18.75
Goodman.....	5.00
Mt. Nebo.....	1.80
Danascus.....	8.75
Bethesda.....	2.00
Poplar Creek.....	1.50
Salem.....	1.20
Greenwood.....	1.20
Central Committee.....	28.35
Crystal Springs.....	127.30
Hazlehurst.....	150.00

GENERAL FUND.

Providence.....	8.31
Shady Grove.....	3.60
Bluff Springs.....	2.65
Mt. Moriah.....	1.10
Tillatoba.....	20.20
Columbia.....	17.85
Steen's Creek.....	17.00
Cato.....	30.00

SUNDAY SCHOOL.

S. S. S.....	82.60
--------------	-------

SUBSTANTIATION.

A Friend.....	60.00
Forest.....	6.25
Wm. Thompson.....	1.00
Central Committee.....	5.00

"All Souls Are Mine."

That is the common phrase used by Universalists in proof of their general belief. "All Souls" churches are common. Sometimes the quotation is put over their pulpits. In a little town in Illinois there is quite a settlement of Universalists, and at times there has been a woman pastor, very eloquent and most aggressive. The Baptist interests are weak; the easy religion that has one future for every

passed through the village, and attended one of the services in the Universalist church. (He was announced to preach in the Baptist church the following Sunday.) The woman pastor preached most eloquently, and frequently turned to the motto and drew strong arguments from it; to her mind she proved most conclusively that since all souls belong to God, he will not suffer one to be lost—and her exaltation of the love of the Father, too good to punish, was certainly very strong. The next Sunday evening the Baptist preacher referred to his visit to the Universalist church, and called attention to the motto, which formed the basis of Universalist teaching, as it seemed, saying: "Did it ever occur to you to hunt up that verse and read the whole of it? If ever there was a dishonest way of quoting scripture, this is a case in point." And he slowly read the whole quotation: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." There was quite a commotion in the audience. One of the leading residents of the village told me that within a week after that occurrence, the motto disappeared from over the Universalist pulpit! That is certainly a back action quotation for a Universalist to make.—The Standard.

Regeneration, Faith, Repentance.

BY GEO. WHITFIELD.

Yes, I will gladly give Bro. Williams all the light I can on the above. And in answer to his questions, I will take the easiest one first.

In the passage, Jon. 12:32, "And I, if I be lifted up, will draw all men unto me." The drawing mean the same as in John 6:44, "No man can come to me except the Father, who sent me, draw him." I answer, it does not. Please read the verse preceding: "Now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto me." The meaning is, that Christ sees in his death on the cross a power or influence that will put an end to Satan's rule on the earth, and that will bring all nations and kingdoms and people unto himself, and give him possession of the whole world. The "all men" means the whole world, and it will be drawn to Christ as the result of his death on the cross. And I may say, that we now see the assurance of this; that it is only a question of time, and the world will be Christ's.

Again, Bro. W. is surely right when he says sinners are lost because they will not accept Christ. All who hear the gospel, could accept Christ, and be saved if they would. The salvation prepared by Christ is sufficient to save every sinner in the whole world; and the doors are thrown wide open—open to the whole world; whosoever will, may go in; whosoever will, may take the water of life freely. But right here is the trouble. Sinners don't want God's plan of salvation. They are not willing to enter the open door; not willing to take the water of life. "Ye will not come to me, that ye might have life." The natural mind is firmly and bitterly opposed to God, and his commands and ways of salvation. The wolf

in the way of righteousness, and the world runs after the devil. Some time ago an evangelist

justice of God in the condemnation of the impenitent. "Out of thine own mouth will I condemn thee, thou wicked servant." They know what God requires, and they will not do it; they know His plan of salvation, and will not accept it. How justly, then, may they be left to perish they have their earnings, their penny.

2. We see also the absolute necessity of some change in the sinner's disposition or nature to make him willing to come to Christ and accept God's plan of salvation. He must be drawn by the Father, or he will never come. He must have new views of himself and sin; new views of God and Christ, of heaven and hell; must have also new inclinations and new desires. This change is called a new life, a new birth; a waking of the dead, and is wrought by the same power that created man's soul at the beginning. Having this new life, these new desires, the sinner comes to Christ and accepts God's plan of salvation.

Notice, this change, wrought by the Father through the Holy Spirit, is a matter of sovereign grace, not because the sinner deserves it in any degree whatever, but of perfect sovereign grace. Again, the Father exercises his own pleasure in bestowing this grace. He consults not will in the universe but his own. "Is it not right for me to do what I will with mine own?"

THE REGENERATED SAVED.

In regard to another question asked by Bro. W., I will say yes. A regenerated person is, in a saved state; for notice, Question: What are the means or instrumentalities used by the Spirit in converting the soul? Answer: It is the Word of God; the truths of the gospel; that Christ died for sinners, and that through him, forgiveness of sins and salvation are offered to all who believe on Him. These gospel truths, or the knowledge of them, is the instrumentality that the Spirit uses in converting the soul. And never since the days of John the Baptist has any responsible human being been regenerated in any other way but by a knowledge of gospel truths. This knowledge of gospel truths must first be conveyed to the sinner, and then in some way to us unknown, the Spirit uses these truths, or the knowledge of them, as an instrument in converting the soul.

And when the soul begins the new life, it begins believing the truths of the gospel; begins, also, with new impulses and new desires.

FOR EVANGELISTS.

Here, then, is something for evangelists. If you would convert sinners, preach to them the truths of the gospel. Say salvation before them; offer it to them on the terms of the gospel, and as their only hope; and as you do this, pray in your heart for God's spirit to go with your words, and sinners will be converted.

A Straying Baptist—Attention!

The Baptist that neglects to attend the services of his own church, or at least the service of some church of the same faith and order, such as prayer-meetings, business meetings, and Sunday School, when in his power to do so, and at the same time attends like services held in the churches of other denominations, seems to be a true and loyal Baptist, to be

the great King in Zion. We think such a Baptist is greatly in need of some Aquilla and Priscilla to take him in charge and teach him more perfectly the will of the Lord in these directions. He is certainly, in our opinion, and in the opinion of all true and loyal Baptists, a fit subject for a great deal of instruction at the hands of these teachers. We would call the attention of such a Baptist as is here indicated, to the careful and prayerful reading and consideration of the following passages of scripture: Hebrews 10:23-25: "Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another to provoke unto love and good works; not forgetting the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." 1 Cor. 16:13: "Watch ye, stand fast in the faith, quit you like men, be strong." Jude 3: "Beloved,

when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Remember, dear brother, that these are the words of the inspired Paul and Jude as they were moved to pen them by the Holy Spirit. Remember, too, that these two men, Paul and Jude, were both Baptists, and that they wrote these words for the benefit of the Baptists of their day, and for all the Baptists from then until now, and unto the end of the world. Let us, then, as Baptists, rally around the banner of our ancient Baptist Zion, that banner on which is written by the finger of God, "One Lord, one faith, and one baptism." We mean, brother, profess to be New Testament Christians and soldiers in the army of the Lord. We often sing that old Zion war song: "Am I a soldier of the cross—A follower of the Lamb? And shall I fear to own His cause, Or blush to speak His name?"

Then, in the future, when we sing this song, let us, as we do so, resolve that we will act the Christian soldier.

It is said that there was a man in the army of Alexander the Great, who failed to do his duty as a soldier. In a word, he was a coward. Some one reported him to the great general in words like these: "Alexander, there is a man in your army that is named Alexander. He fails to do his duty as a soldier. He is a coward." The general said: "Have him brought to me." On reaching headquarters, the general said: "I am told that your name is Alexander, and that you fail to do your duty—that you are a coward. Now, there is one of three things you must do. You must do your duty, change your name, or quit the army."

Brother, there is no need for us to make the application. You can do this yourself. Remember Benedict Arnold. A word to the wise is enough.

Tishomingo Association.

This body has just closed its thirty-sixth annual meeting with the church at Kossuth. The introductory sermon was preached by Rev. J. S. Berry, and was a very strong presentation of the truth as held by Baptists. Hon. E. S. Candler, Jr., was elected

were received. More than half a dozen missionaries had labored part of their time in the Association during the past year. The Associational Board was able to pay them off in full, and have some money left. The reports show a net gain in the Association for the year of some 300 members.

A deep spiritual feeling pervaded the entire session. The Association met on Tuesday, but had preaching each day and night during the session. The hospitality was all that could be desired.

A long list of reports were adopted; none enlisting discussion to any considerable degree. The report on publications failed to mention any paper. The report on education recommended very strongly Mississippi College and Blue Mountain Female College. The Theological Seminary was mentioned, and the prayer expressed that if it had become the lodge for the sale of unbaptized views, that He who cleansed the temple with the small cords, will cleanse the Seminary and still leave it to the great Baptist hosts to fulfill its mission its noble founders intended it should.

A good letter was read from Bro. E. Z. Simmons, of Canton, China, reporting 500 baptisms in that mission in the last six years.

What Not to Do.

The conversationalist shows as much wisdom in what he does not say as in what he says; the preacher by what he omits from his sermons, as by what he puts into them; the writer by what he omits out of his production, as by what he retains; and the teacher by what he keeps back from his pupils, as by what he gives in the classroom. Perhaps the most difficult work in each case is properly to restrain and modify voice and pen. He who so curbs and controls his spirit, and masters his soul, and has regard to his station that he can say and write the right thing in the right way, in the right place, and at the right time, not only saves himself many a headache and many a regret, but has the conscious joy of well-considered and well-executed performances.—Select.

True Orthodoxy.

This, from the Foreign Mission Journal, is good enough to go the rounds.

Webster gives as a definition for orthodox, "Correct in doctrine, sound in the Christian faith." "Faith, if it hath not works, is dead"; also, "Show me thy faith without thy works, and I will show thee my faith by my works."

We want our churches right in doctrine, but also in practice. To be this, they must be in line with the will of Almighty God. If the weakest church in all our bounds is holding God's truth and doing God's work, that church is a power which hell cannot successfully oppose. If a large, wealthy, influential church is not in line with God, then it is weak, and is a spectacle over which angels might weep.

God has given his Son for a lost world. He has given to us the work of preaching his gospel to the world. A thoroughly orthodox church must realize this God-given work. We are not here like a lot of schoolboys on dress parade, but to take

earth. If a church gets the idea

show, or simply to entertain or please the world, then, alas! she has fallen far short of God's plan and purpose. A living church is to be a loving church—loving God and souls—but at the same time a fighting army, contending with sin in every form, driving back the powers of darkness, and rescuing souls for God. The devil laughs at a church trying to please the world and gain its favor.

God smiles with approval on that church which enters into his plans and purposes, and devotes itself to soil-saving.

The world lies in wickedness. God sends us to carry the message of salvation. Let nothing detain or hold us back. Each one can and ought to be an integral part in this great work. Brother, is your church orthodox? Are you hearing and doing the will of the Master? Are you in line with his plans and purposes? This is true orthodoxy. No church is truly orthodox which lives out of sympathy with the life and death of Christ, and in disobedience to his last commands. Is yours?—Foreign Mission Journal.

One who is doing his best is pretty sure to have this recognized; and one who is not doing his best may be equally sure that it will be known. A keen observer said, in passing a building that was in process of construction: "I can always tell whether those fellows are doing 'time-work' or 'piece-work.' In one case the blows of their hammers drag along slowly, and seem to say, 'By the day, by the day'; in the other case the hammers strike briskly, and say, 'By the job, by the job.'"

A Trip to the Delta.

Upon an invitation of Bro. A. Taylor, pastor of the church at Silver City, to assist in dedicating his new church, and to protect the meeting, I left home to see the long-talked-of Delta—the inspiring theme of Wale, Gambrell; Christian and now of Bro. Rowe.

I struck the bottom lands at Greenwood, a prosperous town of fifteen hundred inhabitants. Bro. Ellis is the honored and beloved pastor here, with the prospects of building up a church. His neat and modern style church edifice, the result of consecrated labors by a faithful little band of workers, commands the admiration of all observers. I spent most of the day very pleasantly with the pastor, and Judge Wilkerson and family. Then came a stretch of 32 miles of rich bottom land between Greenwood and Yazoo City. The planters talk about the cotton crop being short, but to one living in the hills, it looked like a full crop.

The Unspeakable Turk.

Last spring the Evangelical Alliance of the United States sent an appeal to the Sultan of Turkey for mercy to his Armenian subjects. Several months afterward a reply was received, through the Turkish minister at Washington, which has just been made public. It proceeds from Tewfik Pasha, minister of foreign affairs of the Turkish empire, and contains the following remarkable statements:

"As you will perceive by perusing this piece of writing, the statements therein made, drawn from hostile sources, do not conform to the truth. Indeed, all impartial persons are unanimous in recognizing that since the reign of the Sultan Osman I., the founder of the illustrious imperial dynasty, up to our day, the Christians of Turkey have been treated in the same manner as the other subjects of the empire, and that the imperial government has protected their property, their lives and their homes; and has assured them full and entire liberty of conscience. Furthermore, the state of prosperity in which the latter find themselves is actual proof that the imperial government has assured to them, as well as to its other subjects, all the well-being which they might desire; that the complaints of those among them who pretend to be oppressed are absolutely without foundation, and that the latter have recourse to this expedient in order to stir their stumps" they will be

truth displayed in this official statement of the Sultan's minister shows that petitions and protests are worse than useless. One might as well petition a grizzly bear. There is but one argument that appeals to bears and Turks—guns.—The Standard.

One of three things is evidently true in this case. The newspapers have been regaling the world with some of the most unconscionable lies that were ever printed, for the last fifty years and more, the Turkish government is the most ignorant of its own affairs and the most incompetent to govern, or else the devil, the father of lies, has established his headquarters at Constantinople, from which place he is intimidating and ruling the nations. It would seem from all appearances that the latter is the most likely to be true and that "the abomination of desolation is standing in the place where it should not." How long this state of things will continue, we know not, but we believe if God's people everywhere would believe and pray and give and serve and work as they ought, God would stretch forth his hand among the nations and speedily work a change for good.

fortunate to have such a man a Bro. Miller, with his excellent wife, in charge of so important a field. The present outlook is quite promising.

I took a boat—The Yazonia—at 11:30 o'clock, and when the clock struck 11:30 again I was at Silver City, a distance by water of 65 miles, but by land only 28 miles.

The river is so crooked that one horse-shoe bend makes a circuit of 15 miles and comes within one mile of where we started. Another bend of 7 miles circuit, within less than a quarter of a mile of the starting point! The water was low and we could not see the country for the high banks; the scenery therefore consisted of an endless number of crooks and turns only to see the same objects—old logs and mud turtles.

Silver City is a village, about a mile long; has five stores, two churches, a fine gin, a postoffice (Palmetto Home) and a school house. The population is about two hundred. The rich bottom lands, stretching far up and down the river, are white with cotton and yielding in this section more than an average crop.

The new Baptist church was the center of attraction on this occasion. Dr. Thomason and the pastor, Bro. A. Taylor, had, after a long, faithful struggle, made a complete success of their enterprise. Finished and furnished, it stood there ready for dedication to God. Carpets, organ, chandelier, Bible and bell, all complete and paid for (or the money provided for) so there was no debt to raise! The weather, as well as the brethren, gave us a warm reception and we had a jubilee day. The sermon was by the writer and the prayer by the pastor. Next was a basket dinner by the ladies; after which another sermon.

We protracted the meeting until the next Sunday, resulting in a gracious revival and 15 accessions—11 by experience and 4 by letter—with 5 others to join soon. We ordained Dr. Thomason a deacon, the last Sabbath of the meeting.

Miss Daisy Shipp, the accomplished organist of Yazoo City, conducted the singing during the meeting, much to the help and pleasure of ministers and congregation. Much more might be said. God be thanked.

M. V. N.

Stonewall Baptist Church.

After much sickness and other causes to hinder, success has crowned the efforts of our people, and the pastor has moved into the new Pastor's Home. And not one dollar of indebtedness hangs over us like a nightmare. We pay as we go. Thanks are extended to all donors, but we would mention Messrs. T. L. Wainwright, C. R. Williams, Mrs. Hodges and Misses Lizzie Day, Lee, Perryman and Lillie Hodges.

Missionary Day was observed with great benefit and harmony, and our mite box workers laid on the altar twenty dollars.

Superintendent Lightfoot is a studious leader of our Sunday School. New scholars every Sunday. Thanks to Him who is ever gracious. J. R. HODGES, Stonewall, Miss., Sept. 28.

A Nutsell Sketch of Li Hung Chang.

His name: Li Hung Chang, meaning (Li, pronounced Lee, "plum" (Hung Chang) "blooming").

His age: Seventy-four. He

important part of every man's

General Grant, and he takes great pride in the fact.

His titles: Sy Wo Tai Su (Ambassador Extraordinary to Russia), Tai Tzi Tai



THE LORD'S SUPPER.

What are the terms employed to designate the second ordinance of the New Testament?

ANSWER:—Paul calls it the Lord's Supper. 1 Cor. 11:20. The term communion is also employed to designate the ordinance. 1 Cor. 10:16. The idea to be conveyed is, that the Supper is the partaking of the body and blood of Jesus Christ in emblematic form. Once more it is called the eucharist, coming from a Greek word meaning "to give thanks." Finally, it is called the breaking of bread. (Acts. 25:42-46, 20:7-11.)

What relation, do Baptists claim, exists between this ordinance and a Gospel church?

ANSWER:—They claim that the Lord's Supper is a church ordinance, that it was committed to the custody of the churches; that the church alone has the authority to administer the ordinance.

What are some of their reasons for believing the Lord's Supper is a church ordinance?

ANSWER:—Their reasons for holding that it is a church ordinance are such as are drawn from the scriptures, and from the universal agreement of other denominations that it is a church ordinance.

1. THE SCRIPTURAL AGREEMENT.

(1.) It was instituted by our Lord in His organized body of believers, the twelve, on the night of His betrayal. (Matt. 22:26-29; 1 Cor. 11:23-26.)

(2.) It was observed as an ordinance of a local, organized body of believers during the great revival at Jerusalem on the day of Pentecost. (See Acts. 2:42-46.)

(3.) Paul delivered the ordinance to the local church at Corinth and held that church responsible for the abuse it had made of the ordinance. (See 1 Cor. 11:17-34.)

II. THE VIEWS OF OTHER DENOMINATIONS.

(1.) The Presbyterians have the following in their confession of faith: "Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church unto the end of the world." (Chapter 29, Sec. 1.)

(2.) The Methodists agree with this position. Dr. Hibbard, a Standard Methodist writer, in his work on baptism, says: "The eucharist, from its very nature, is a church ordinance, and as such can be properly participated in only by church members. As a church ordinance, it never can be carried out of the church. This is so evident that no words can make it more plain or add to its force." (See Hibbard on Baptism, Part 2, p. 185.)

Again, our Methodist brethren, in the definition of a church as given in their discipline, base their definition on this view of the subject. "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

(2.) This definition is verbatim that of the church of England. The definition of a church as given by those who hold that the Lord's Supper is a church ordinance.

Dr. Ross, in his lectures on Congregationalism says, "The second sacrament of the churches is the Lord's Supper." (p. 216.) It is safe to say there is universal agreement among all so-called evangelical denominations on this point. There seems to be no controversy on the subject, as the creeds, confessions and practices, all go to show.

What do Baptists hold to be the indispensable prerequisites to participation in the Lord's Supper?

ANSWER:—They hold that a public profession of faith in Jesus Christ as the Atoning Savior, baptism and an orderly walk, are indispensable qualifications to participation in this ordinance.

How do they justify their position?

ANSWER:—They hold that such was the invariable order and requirement in New Testament times and practice.

THE SCRIPTURAL ARGUMENT.

(1.) In the commission given by our Lord to His people, the very first requirement after an exercise of faith was baptism. The Apostles were to disciple all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things which He commanded them. (Matt. 28:18-20. Compare Mark 16:15-16, also Luke 24:45-46.)

There are three things required in this commission. (1.) Preaching the gospel to every creature, to all nations. (2.) Baptizing everyone who repented and believed. (3.) Further, teaching these baptized believers "to observe all things whatsoever was commanded."

(2.) This order of the commission was observed by the Apostles and New Testament preachers, in every instance. (1.) Those on the day of Pentecost were baptized first, then they broke bread, "continuing steadfastly in the Apostles' doctrine." (2.) The eunuch was baptized the first thing after believing. (3.) The same was true of the Samaritans. Acts. 8:12-13. (4.) The same was true of Cornelius and his household. (Acts. 10:46-48.) (5.) Such was the order in Paul's case; he was baptized the very first thing. (6.) The same order obtained in the case of the first convert in Europe, Lydia. (7.) Also of the Philippian jailor.

Do other denominations agree with the Baptists as to the qualifications for partaking of the Supper?

ANSWER:—They do, as will appear from their own statements.

I. THE PRESBYTERIANS.

(a.) Dr. Philip Schaff, a learned Presbyterian says, "The communion is for the baptized believers, and for them only. Baptism is the sacramental sign and seal of regeneration and conversion. The Lord's Supper is the sacrament of sanctification and growth in spiritual life. (Teaching of the Twelve Apostles p. 193.)

(b.) Dick says: "Since circumcision was an indispensable qualification for eating the passover, it follows that baptism, which was to succeed it, is requisite to entitle a person to a seat at the table of the Lord." \* \* \* and an unbaptized man should not be permitted to partake of the Eucharist." (Footnote on page 193.)

Dr. Ross, in his lectures on Congregationalism says: "The second sacrament of the churches is the Lord's Supper." (p. 216.) It is safe to say there is universal agreement among all so-called evangelical denominations on this point. There seems to be no controversy on the subject, as the creeds, confessions and practices, all go to show.

terms of communion with us, are the profession of saving faith in Christ and the public acknowledgment of this in baptism. (Christian on Communion p. 84.) (d.) Dr. John Hunter, for more than thirty years, the pastor of the Presbyterian church in Jackson, Miss., says: "I do not know that there is any special difference in the terms of admission to the communion table between the Baptists and Presbyterians; that is to say, they both require personal faith in an Atoning Savior, and both require communicants to be baptized." (Christian on Comm. p. 87.)

(e.) Dr. Theodore L. Cuyler, a distinguished Presbyterian preacher of Brooklyn, says: "The terms of communion," the Presbyterian church requires a previous open confession of the Lord Jesus Christ as Savior and Lord. That presupposes a membership in some evangelical church. Baptism is an essential part of an open profession of Jesus Christ, and of reception into the visible church. I do not suppose there is any difference between the Presbyterians and the Baptists in the terms of communion." (Christian on Comm. p. 88.)

(f.) Dr. John Hall says: "I think all evangelical churches look upon baptized persons as communicants. The Baptists differ from their brethren as to the time and mode of baptism. I do not think that the Baptists and Presbyterians differ in any other respect as to the terms of communion at the Lord's table." (Christian on Comm. p. 28.)

OUR FIELD GLASS.

Referring to our recent statement in reference to the American Bible Society, Dr. W. C. Luther, Dallas, Texas, District Secretary of the American Baptist Publication Society, says: "The American Bible Society is sponsor for a modern Greek version in which the word BAPTIZO is changed to RANTIZO. The change is flagrant as well as absurd. The Bible Society does not itself publish this book, but has it upon its catalogues and so becomes sponsor for it. And yet hundreds of Baptists give their money to this society." The agent for this society makes a yearly tour through Mississippi, always tries to have a "union meeting" of the churches in the various towns and always takes up a collection of the congregation for the society. The agent is Dr. J. W. McLaurin, of New Orleans, an excellent speaker, who pictures in glowing colors the great work of this society (and it has done a great work), but he never brings out the fact that the society catalogues and circulates a Greek version which changes baptizo to rantizo. The readers of The Record will remember that in May, Hon. Joshua Levering, of Baltimore, contributed \$10,000 for a gymnasium in the Seminary at Louisville, of the Board of Trustees of which Mr. Levering is the honored president.

The gymnasium, we understand, is now rapidly nearing completion. When completed, this will furnish the young preachers ample physical exercise. We have a recent letter from our dear brother, Rev. E. C. Eager, now spending some time in Clinton with his son, Prof. Eager, in which he expresses interest in our efforts of evangelism.

Dr. Ross, in his lectures on Congregationalism says: "The second sacrament of the churches is the Lord's Supper." (p. 216.) It is safe to say there is universal agreement among all so-called evangelical denominations on this point. There seems to be no controversy on the subject, as the creeds, confessions and practices, all go to show.

material. Bro. Eager is nearing the completion of his eighty-fourth year and is in tolerably good health, though his eyesight is much impaired. May blessing be upon him in his advanced age.—A brother, who is pastor in an important town, writes, that an effort is being made to have the Bible read in the public schools whether the city superintendent of schools is willing or not. Now it would be all right and proper to have the Bible read in public schools if the teacher sees fit to do so, and there is no objection from the patrons. But if there is objection from any of the patrons, the Bible may not be forced into the schools. The public schools are supported by taxation from all citizens and to use this public money to give advantage to the Bible or any religion is in violation of religious liberty, of the separation between church and State which is, according to the constitution and law in this country. The case is quite different with private schools, in which no public money is used.

Our good brother, Dr. J. M. Thornhill, of Poplarville, writes: "I am sorry to hear of your protracted illness and do sympathize with you. I trust that your health may be restored and that the church and Orphanage may have your valuable services." We appreciate this kind interest, and rejoice to be almost fully restored.—The Crystal Springs pastor, Rev. W. F. Yarbrough, writes: "We have just closed a gracious meeting here, Bro. W. P. Price doing the preaching. He preached the Word with power and it got hold of the people. We could not seat the crowds who came to hear. The meeting resulted in twenty-six accessions, twenty-one by experience, four by letter and one by restoration. Last night we buried twenty-two happy believers with Christ in baptism, one waiting over from before the meeting. Among them were some of the most substantial business men of the town. Praise God from whom all blessings flow." Amen!

We regret to learn that Mrs. Sarah E. Bolls, of Rodney church, has been and is still suffering from a hurt received in a severe fall from a buggy, though she is improving. Our sympathy is extended, and we trust sister Bolls may soon be restored to health.—From the Revelle we learn that the Port Gibson saints are building a pastorium for their pastor, Rev. J. E. Phillips, quite near their church. This is a wise move and we congratulate all concerned.—We have a valued favor from Rev. L. R. Burress, Geville, who writes: "We had a session of the Tishomingo association at Kossuth of great power. Missionaries paid, no deficit; 217 baptisms reported; a good letter from Bro. Simmons, of China, who went from Kossuth church." [Good]—Bro. Burress further says: "Drs. Searcy and Lovejoy were warmly welcomed and they worked as though they were old members of the team. The reason is, they were used to Baptist faith and work. Bro. J. S. Berry is moving to Blue Mountain, much to the regret of the entire association. He preached the associational sermon. It was one of great power. I hope to be able to offer it in person."

at Baldwin. Time changed again. I rejoice that the Lord is no respecter of days, but that to-day is his voice to be heard. I do hope you may soon be fully restored to health. God bless you, that you may prosper and be in health even as your soul prospers." [Thank you, beloved.] Miss Carrie Berry, niece of Bro. N. M. Berry, of Cherry Creek, died peacefully last Tuesday. She is at rest.—Bro. Burress was just on the eve of departing to Luka to hold a meeting of days, in which Bro. Lovejoy was expected to help. We trust the Lord was with these brethren in power during the special services.

CHRONICLES.

J. A. D.

The season of Associations is upon us. October brings four sessions within a scope of twenty miles in and adjoining Lauderdale county. Concord church, just east of the State line, is the place of meeting of the Bigbee; Mt. Gilead, near Tomsboro, of the Chickasahay; Liberty, a few miles below Kewanee, of the Association of that name, and Ebenezer, about twelve miles further south, of the Bethlehem. Wednesday, the 30th ult., the Bigbee met, and was largely attended; Thursday, the 31st inst., the Chickasahay opened its session, and Liberty the Saturday following.

Meridian was not fully represented at the Chickasahay, although five of its six white churches belong thereto. There were some churches not even represented by letter; yet the session was a very pleasant and profitable one. Rev. L. M. Stone, D. D., was re-elected Moderator; Bro. J. S. Hardee, Clerk and Treasurer. The Moderator and the Chronicler were kindly entertained at the hospitable home of Bro. Jonathan Culpepper.

On Lord's Day morning the writer, by appointment of the Association, gave a blackboard address at 10 o'clock, followed by an excellent sermon from Rev. J. M. Phillips. We soon after left for Liberty Association, tarrying for the night at Bro. Sim Hardin's. Bro. Phillips is not only doing some good evangelistic preaching, but is reaching a large number of families in the colporteur work.

Monday we were received by the Liberty Association as messengers from the Chickasahay and almost immediately pressed into service. Some very pointed reports were presented, discussed and adopted. Among these were Missions, Education and Temperance. High ground was taken on all the questions.

Chickasahay adjourned to meet Wednesday before, the first Lord's Day in October, 1897, with Quitman church; Liberty on Saturday following five miles west, at Pleasant Hill. We acknowledge courtesies from Brethren Moore and White, of Mt. Gilead; Bro. James, of Liberty; Bro. T. B. Mathews, of Kewanee and especially Bro. Lon Pigford, of Russell.

BRETHREN.—If you know how earnestly and faithfully Bro. J. E. Phillips and his little band of church workers at Port Gibson have been toiling to build the Lord a house, we think you would be much inclined to help them. Read his appeal, "Again" in this paper and then do your best.

STRONG RIVER ASSOCIATION.

Landing at Hazlehurst the evening of September 17th we were taken in charge by Brother Charles Allen, and by him and his good wife well cared for till next morning, when, before 6 o'clock, I was aback of one of Bro. Allen's best travelers, out of his livery stable, on my way to the Strong River Association that was to meet that day with the Strong River church—a little more than three miles from Westville. After traversing hill and dale, through the dust and beneath a burning sun, I reached the church just in time to hear the concluding part of the introductory sermon by Bro. J. R. Carter, and from what I heard of it and heard others say of it, it was a most excellent sermon on a most excellent theme, "Soul winning."

The Preacher's Institute, at Silver Creek.

We have promised to hold, at Silver Creek in Lawrence county, beginning Nov. 2, a Preacher's Institute. It will continue for about eight or ten days. Our work will be to take up Christianity as Christ left it, in Jerusalem and trace its spiritual, ecclesiastical and doctrinal development, as unfolded to us in the Book of Acts, and in the Epistles. The brethren will need their revised New Testaments and Reference Bibles. They will also need writing tablets or suitable paper to write down such notes as may seem important. We hope we shall have a full attendance. Brethren Williams, Finley and J. P. Culpepper have been working up the meeting for sometime. It is held at their earnest solicitation. May it accomplish much for the glory of Christ.

DEAR RECORD:—Bro. McIntosh closed a ten days' meeting here last night. Our town has never, since I have lived here, which is now about twenty years, experienced such a work of grace. The very atmosphere of heaven seems to pervade the whole community. Untold good has been done, and the meeting seemed to close at the beginning. I have been made to rejoice in seeing two of my own children come to the Savior. We are all happy, and will hold a thanksgiving prayer-meeting to-morrow night. Bro. McIntosh has the power with him. Can you not rejoice with us? J. R. SAMPLE. Summit, Miss., Oct. 1, 1896. [The Lord be praised.—EDS.]

Every now and then some one tries to make it appear that our Lord was, sympathetically, on the side of the capitalist and the popular methods of getting wealth. But no one has ever missed the truth further. The truth is, He was a friend neither of the workman nor of the rich man, as such. He calls the poor man to sacrifice and service, as well as the rich man. He was the Son of Man, not the son of a class of men. But his denunciation is unsparing of those men who make wealth at the expense of souls; who find in capital no incentive to further fraternity; who endeavor to so use wealth as to make themselves independent of social obligations, and to grow fat with that which should be shared with society—for those men who are gaining the world, but are letting their neighbor fall among thieves, and Lazarus rot among the dogs. The fact that he had a few followers among the rich people of his day, and reckoned them worthy, affords no reason for dishonest and penurious rich people to presume upon his recognition and favor.

There must be something radically defective in the methods of the education of young Japanese Baptists who come to this country for school purposes. The Missionary Magazine of March, 1896, makes this sad and doleful complaint: "If the young men who have returned from America would help us instead of putting forth their strength for the aid of other missions, the crying need would be met."

Through the kindness of other missions, notably the Christian Alliance, rather than ours, or fritter their energies away in work that amounts to nothing. We are grieved when ever we hear of our young men going to America. He is lost to us, and comes back imbued with ideas that render him useless to the church of which he professes to be a member, and in many cases, with the loosest possible notions of loyalty to the principles which underlie and justify the existence of the Baptist churches as separate bodies."

Our suggestion is, that they were probably educated at the Chicago University.

DEAR RECORD:—I have finished my protracted meetings. Had great success. Received eighty-four by baptism; something over 100 in all. The good Lord has greatly blessed our labors. Our Association (Trinity) which was organized last fall, will meet on Oct. 21. We would be glad to see a Record man there. We want Bro. Rowe there, too, for it is our wish to come into co-operation with the State Board. The reasons for our organization was for the purpose of developing our people, so that we can help to spread the gospel, and by so doing, glorify our Lord and Savior Jesus Christ.

I see that the old banner has not lost her birthright yet, but is fixing to put on a new dress. Yours in the work, J. F. MITCHELL. [No, she is still aloft and will continue. Help us!—EDS.]

Brethren Wm. Haley and Nathan Slay, I was landed safely at Hazlehurst in due time.

H. M. LONG.

The Preacher's Institute, at Silver Creek.

We have promised to hold, at Silver Creek in Lawrence county, beginning Nov. 2, a Preacher's Institute. It will continue for about eight or ten days. Our work will be to take up Christianity as Christ left it, in Jerusalem and trace its spiritual, ecclesiastical and doctrinal development, as unfolded to us in the Book of Acts, and in the Epistles. The brethren will need their revised New Testaments and Reference Bibles. They will also need writing tablets or suitable paper to write down such notes as may seem important. We hope we shall have a full attendance. Brethren Williams, Finley and J. P. Culpepper have been working up the meeting for sometime. It is held at their earnest solicitation. May it accomplish much for the glory of Christ.

DEAR RECORD:—Bro. McIntosh closed a ten days' meeting here last night. Our town has never, since I have lived here, which is now about twenty years, experienced such a work of grace. The very atmosphere of heaven seems to pervade the whole community. Untold good has been done, and the meeting seemed to close at the beginning. I have been made to rejoice in seeing two of my own children come to the Savior. We are all happy, and will hold a thanksgiving prayer-meeting to-morrow night. Bro. McIntosh has the power with him. Can you not rejoice with us? J. R. SAMPLE. Summit, Miss., Oct. 1, 1896. [The Lord be praised.—EDS.]

Every now and then some one tries to make it appear that our Lord was, sympathetically, on the side of the capitalist and the popular methods of getting wealth. But no one has ever missed the truth further. The truth is, He was a friend neither of the workman nor of the rich man, as such. He calls the poor man to sacrifice and service, as well as the rich man. He was the Son of Man, not the son of a class of men. But his denunciation is unsparing of those men who make wealth at the expense of souls; who find in capital no incentive to further fraternity; who endeavor to so use wealth as to make themselves independent of social obligations, and to grow fat with that which should be shared with society—for those men who are gaining the world, but are letting their neighbor fall among thieves, and Lazarus rot among the dogs. The fact that he had a few followers among the rich people of his day, and reckoned them worthy, affords no reason for dishonest and penurious rich people to presume upon his recognition and favor.

There must be something radically defective in the methods of the education of young Japanese Baptists who come to this country for school purposes. The Missionary Magazine of March, 1896, makes this sad and doleful complaint: "If the young men who have returned from America would help us instead of putting forth their strength for the aid of other missions, the crying need would be met."

Through the kindness of other missions, notably the Christian Alliance, rather than ours, or fritter their energies away in work that amounts to nothing. We are grieved when ever we hear of our young men going to America. He is lost to us, and comes back imbued with ideas that render him useless to the church of which he professes to be a member, and in many cases, with the loosest possible notions of loyalty to the principles which underlie and justify the existence of the Baptist churches as separate bodies."

Our suggestion is, that they were probably educated at the Chicago University.

Christian Alliance, rather than ours, or fritter their energies away in work that amounts to nothing. We are grieved when ever we hear of our young men going to America. He is lost to us, and comes back imbued with ideas that render him useless to the church of which he professes to be a member, and in many cases, with the loosest possible notions of loyalty to the principles which underlie and justify the existence of the Baptist churches as separate bodies."

Our suggestion is, that they were probably educated at the Chicago University.

SOUL WINNING.

The disciples at the first seemed to think that beginning at Jerusalem was the larger end of the great commission to "preach repentance and remission of sins to all nations." For this reason they remained there in that city and devoted themselves to indoctrinating and developing the church, longer, it seems, than was met for the Lord allowed persecution to fall upon them and scatter them and cause them to "go everywhere preaching the gospel." We have thought that whether there be any organic church continuance or not—we think probably there has—there has been unmistakable proof of succession, in this disposition of our people and churches to let their "beginning at Jerusalem" be of too long a continuance. In other words, it seems to us that more of our time as churches and pastors is given to the instruction and development of the churches than may be required, and less to "soul winning" or seeking the salvation of the impenitent than our commission implies. The truth is, it ought to be the uppermost thought in the heart of every Christian how can I live and act so as to win souls to Christ? and the best of his or her life ought to be largely in that direction, both as to indirect influence and more direct effort. They ought to remember the value of a "word in season," note well the season and be sure to say the word. Remember the Master's example at the well of Samaria and what came of a "word in season," spoken even to a strange woman.

The fact is, every Christian's life in all his actions should be a reflection of the gospel light that is in him and his contact and intercourse with men should be a constant invitation in both deed and word to them to become Christians. If all our Christian people lived and acted thus in earnest, and in humble prayer—that God would bless their efforts and "give them souls for their hire," there would be more of spiritual life and growth in the church members and without doubt, larger accessions to the membership of their churches. But perhaps we would come a little short if we should not have a word for our pastors on this all-important subject. It may be, brethren, that our preaching has been like that of the disciples: too much at Jerusalem, too much to the church members for their edification and development, and not aimed enough at those who are "without God and without hope in the world." Perhaps if we should change the range and aim of our ordinance more frequently toward the unconverted and ply it in that direction more earnestly.

So, brethren, would you be true to the commission, be likely to

have his promised presence and blessing as to its effects upon the people, and at the same time go far to encourage all of our members to live and work more to that noble end. Beloved, if we would excel in the blessed work of "winning souls," let us teach and exhort our people as to their part in living and acting as potent factors in its consummation, and then with all of our powers, preach the gospel to dying men and women in all clearness, force and prayerfulness, and undoubtedly we shall see the work of the Lord prosper in our hands, and we shall not need to wait for the evangelist to come before we can have a season of "soul winning."

Revival News.

DEAR RECORD:—I have finished my protracted meetings. Had great success. Received eighty-four by baptism; something over 100 in all. The good Lord has greatly blessed our labors. Our Association (Trinity) which was organized last fall, will meet on Oct. 21. We would be glad to see a Record man there. We want Bro. Rowe there, too, for it is our wish to come into co-operation with the State Board. The reasons for our organization was for the purpose of developing our people, so that we can help to spread the gospel, and by so doing, glorify our Lord and Savior Jesus Christ.

I see that the old banner has not lost her birthright yet, but is fixing to put on a new dress. Yours in the work, J. F. MITCHELL. [No, she is still aloft and will continue. Help us!—EDS.]

Table Talk.

The October issue of Table Talk contains an article on "The American People," by Dora H. Norton, and a list of the dishes of the Esquimaux, Oct. 11, at 11 A. M. and 7:30 P. M.

have his promised presence and blessing as to its effects upon the people, and at the same time go far to encourage all of our members to live and work more to that noble end. Beloved, if we would excel in the blessed work of "winning souls," let us teach and exhort our people as to their part in living and acting as potent factors in its consummation, and then with all of our powers, preach the gospel to dying men and women in all clearness, force and prayerfulness, and undoubtedly we shall see the work of the Lord prosper in our hands, and we shall not need to wait for the evangelist to come before we can have a season of "soul winning."

Revival News.

DEAR RECORD:—I have finished my protracted meetings. Had great success. Received eighty-four by baptism; something over 100 in all. The good Lord has greatly blessed our labors. Our Association (Trinity) which was organized last fall, will meet on Oct. 21. We would be glad to see a Record man there. We want Bro. Rowe there, too, for it is our wish to come into co-operation with the State Board. The reasons for our organization was for the purpose of developing our people, so that we can help to spread the gospel, and by so doing, glorify our Lord and Savior Jesus Christ.

I see that the old banner has not lost her birthright yet, but is fixing to put on a new dress. Yours in the work, J. F. MITCHELL. [No, she is still aloft and will continue. Help us!—EDS.]

DEAR RECORD:—Say to my good Brother Brock that my hat is off to him for calling my attention to the omission of the two "pastoriums" from the published list. They will both appear in next statistics; also that one at Hernando. Now that I am awake, the brethren may call my attention to other matters which they may wish embodied in the statistical tables.

Amen to Bro. Bowen's article on the paper question.

Fraternally,

A. J. MILLER. Yazoo City, Sept. 30, 1896. [Thanks beloved, twice, over. EDS.]

DEAR RECORD.

Much assistance as we have needed on the coast field, and cordial and general as has been the help rendered in the past, still our needs are great, and will be for years to come; but if the pastors and churches will only "let patience have its perfect work," and continue this help, with increased ratio, for awhile, all will be reimbursed with large interest on investments. We deeply need three or four more houses of worship, and another preacher right on the coast; besides, the Gulf and Ship Island Railroad, from the Gulf to Hattiesburg—nearly 100 miles, has opened a vast section of country, with a number of important towns, which should be occupied at once by placing at least one strong, wise, and energetic man on this field before it has been preoccupied by others.

Fraternally,

J. J. W. MATHIS.

Table Talk.

The October issue of Table Talk contains an article on "The American People," by Dora H. Norton, and a list of the dishes of the Esquimaux, Oct. 11, at 11 A. M. and 7:30 P. M.

Notice.

Passor R. M. Guy, of Forty

the Hudson Bay Colony, and the Mexicans are described among others. There is also an interesting article on "Hallowe'en and its entertainments; one on Child life in Japan, by Mrs. M. C. Myer; another paper of the "Friends in Council" series by Mrs. Burton Kingsland; some "Dainty English Desserts," by M. A. W. Rodgers; the usual Creole Recipes which are given by a member of one of the oldest Southern families, as well as the standing departments of "Housekeepers' Inquiries," Menus, and Seasonable Recipes, by Miss C. C. Bedford; "The New Bill of Fare," by Mrs. M. C. Myer; and a fashion article by Miss T. M. Forney, all of which will form a most interesting and delightful number of the magazine. A sample copy will be forwarded our readers by the TableTalk Publishing Co., of Philadelphia, Pa., if you send your name and address to them.

Notice.

The Harmony Association meets with the Edinburg church, 28 miles south of Kosciusko, on Saturday, October 24.

DEAR RECORD:—Please say in your next issue that there is room here for at least two young preachers who are fully prepared to do University work. There are some churches in striking distance of the University without pastors, and there will probably be others within the next two or three months. Any one wishing to be put in correspondence with these churches, may address, Rev. H. W. Tribble, Charlottesville, Va., Rev. E. L. Grace, University of Virginia, or myself.

Fraternally,

J. N. McMillan. Charlottesville, Va., Sept. 28.

We were glad to find our friend and brother, Edgar Lowrey, somewhat improved when we were at Forest on Sunday last. Though a little fever yet remains, and he is not able to sit up, his prospects seem good for early recovery. Bro. J. I. Crane's little daughter, after a long and dangerous attack of fever, was just getting out a little. We are grateful to our heavenly Father for His goodness to our people at Forest.

NOTICE.

Bro. J. R. Farish will preach at Shady Grove church, Jasper county, Miss., on Saturday and Sunday next, the 10th and 11th. His sermon on Sunday will be addressed mainly to young men. There will be dinner on the ground on Sunday and preaching in the evening. Everybody invited, especially the young men in all the region round about.

[That will be an occasion worth attending.—EDS.]

We will have a department for the young people and their work properly designated in our next, we hope. We thought we had fixed for this issue, but the brother we expected to take charge of it, could not see his way clear to do so, and we have been compelled to wait a little. We hope in a week or two more to have everything pertaining to the paper just right.

Notice.

Passor R. M. Guy, of Forty



## W. M. U. Department.

MISS. MARY P. HACKETT, Editor.

### OCTOBER.

INDIANS.—"We have waited for Him and He will save us." Missionaries in Western Arkansas, Indian Territory and Oklahoma, among the Whites and Indians, 70; churches and stations, 343; baptisms, 1,591; Sunday Schools, 90; teachers and pupils, 2,402.

STUDY TOPICS.—Their past history. Their past possessions. Their past sufferings. The past injustice of the white man's dealings with them. The present status of Indian missions and governmental control. The present transition stage and opportunity. The future of the Indian.

### Consecration.

Are you willing, wholly willing, Just the little things to do, Caring more to please the Master, Than for what men say of you?

Are you sure you are not able Just a faltering prayer to raise? Choosing not your will and pleasure, If your Savior it will please?

Do you feel the obligation To acknowledge Christ in you? Have you never asked in earnest, "Lord, what wilt Thou have me do?"

You have asked and He has shown you, But your shrinking heart cried, "No! It is true, I asked for service, But—this way I can not go!"

While you choose, you are not willing, Consecration yieldeth all, Consecration means obedience To the Spirit's every call.

We are here to be perfected, Only Christ our needs can see, Barest gems best hidden, grinding: God's own workmanship are we!

He loves harmonious music, And whatever may befall, Life's Grand Psalm He is perfecting, Let us praise Him for it all.

### FIRST WORDS.

It is probable that many are aware of the fact, through mention in THE RECORD and elsewhere, that the Woman's Missionary Union at Starkville, appointed me to take charge of the Woman's Department in THE RECORD. I was with much trepidation on my part that I first learned of this, as it brought upon me the necessity of choosing between two alternatives—whether I should refuse because of my own feeling of insufficiency for such an important work, or whether I should make the most of this opportunity for service, trusting to the patience, help and co-operation of the ladies to make up what was lacking, and to the Master for guidance. After much hesitation, the decision was made in favor of the latter, and I am now ready to serve the sisters as they may think best. As the paper was soon to change its form, I have waited until the present issue to assume the new duties. I have been much encouraged in the undertaking by the kind and cordial letters and cards received from the ladies, and by the hearty manner in which they have responded to requests for communications. Suggestions from them will always be most welcome and we earnestly solicited.

Now a few words as to the work. The object, as I understand it, of the Woman's Department, is to serve as a medium of communication between the great sisterhood of societies throughout the State, and thus to bring into closer sympathy and fellowship with each other, and more active work in the cause of Missions. To accomplish this, saying that Dr. Pace was Vice

President of the Foreign Mission Board for Mississippi, and that he kept the work going at a pretty good pace.

Courtland Sunbeams are doing finely under the leadership of Miss Teocia Burnette. They recently sent \$20 to help on the foreign mission debt, and I am sure we will hear from them again very soon.

The Coldwater band is doing nicely under the care of Mrs. J. E. Barnett, though she has been closely confined at home for a long while with Bro. Barnett, who has been very ill with fever.

I hope the sisters from different parts of the State will contribute to your department. May God bless you with abundant success.

Yours lovingly,  
Mrs. L. S. FOSTER,  
Senatobia.

### Good News.

An interesting note from Brookhaven reads as follows: "Our W. M. S. is in good condition—faithful in attendance and united in prayer. We organized a Sunbeam Class three weeks ago, of twenty-two members—all interested in the work. If possible I will write you a more detailed account of our work shortly. With prayer for your work,

Veró sincerely,  
LILY B. RILEY.

### BOXES TO FRONTIER MISSIONARIES.

#### Circular to Woman's Missionary Societies.

A better acquaintance with the lives and work of our faithful missionaries upon the frontier and elsewhere, under direction of the Home Board, has awakened an interest in their welfare which grows with the acquaintance. To sustain this interest by preventing any mistakes, or delay in rendering assistance, the following suggestions are made:

1. Apply to Central Committee for letter from a missionary.
2. Write to missionary for any additional particulars regarding each member of the family, sizes, ages, needs, etc., before making clothing, if this information is not sent in first letter.

If letter of inquiry is not answered with reasonable promptness, write again. The mail on frontier posts is subject to irregularities, or the missionary may be absent visiting out-stations.

3. Indicate to missionary the time when box may be sent.
4. If for any reason the society is unable to send a box after receiving a letter from Central Committee, let the society promptly return missionary's letter to Central Committee; otherwise the missionary will not receive the needed aid. This is important.

5. Contents of box: Clothing for all seasons, of all kinds. Bedding, books, toys, tea, etc. Delicacies for sick. Sewing materials. A rule helpful in the selection of gifts—The Golden Rule.
6. Secure railroad or express address—this is often different from postoffice address. Prepay all transportation charges. Express rates are higher than freight, but much quicker and more direct. Sometimes express offices remit charges. Be sure to get and retain railroad receipts.

We have an energetic little band of Sunbeams. We meet every Sunday afternoon, and elect officers every quarter, and never elect the same ones. We pay dues in eggs, though sometimes when eggs are scarce, the members bring pennies. We take the Foreign Mission Journal and study the topic as given in its program. I use the blackboard and find it very helpful in teaching the lessons. Our esteemed secretary, Dr. Rowe, children enjoyed his talk very

pressing on one little fellow by saying that Dr. Pace was Vice

President of the Foreign Mission Board for Mississippi, and that he kept the work going at a pretty good pace.

8. Do not send money with box. Money contributions are greatly needed by the Board to pay salaries.

9. When sending box off, notify missionary at once by letter—(do not put letter in box)—giving name and address of officer of society forwarding box.

10. It is very desirable to change the names of missionaries each year, as great irregularity in value of boxes exists. In no case should a name be retained for another year's box without reporting same to Central Committee. The missionaries do not remain permanently in the Boards' employ. A fresh distribution of names is made each year by the Woman's Missionary Union.

ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.,  
Baltimore, Md.

### Appeal to Associations.

In regard to the circular concerning boxes to frontier missionaries, the President of the Central Committee, Mrs. J. K. Pace, writes as follows:

"It is the wish of the Central Committee that as many Associations as can possibly do so, will send boxes to the Home Missionaries on the frontier. If at their meeting during the session of the Association, the ladies should decide to send a box, the Central Committee will gladly furnish them with the name of a missionary. We hope to hear from very many in regard to this matter. So far, very few names have been called for. The gifts these boxes contain are oftentimes of more value to the family of the missionary than the money would be; and I feel safe in asserting that those of us who fill them are blessed doubly for any sacrifice we may make."

Let all heed this earnest appeal, and prepare to send a box.

Crystal Springs W. M. S. at Work.

DEAR SISTERS:—As you request I will write you some thing of what the women of Crystal Springs W. M. Society are doing. We are composed of a faithful few, laboring together in much love, "Doing with our might what our hands find to do."

During the warm summer months we meet twice a month—Monday afternoon at 5 o'clock. We open our meetings with usual devotional exercises, conducted by the president, vice-president, or such member as will take the leading part. We use the program as mapped out in Foreign Mission Journal, and also monthly missionary literature. Most of our members subscribe for, and read, the Foreign Mission Journal, BAPTIST RECORD, and Baptist Layman, this keeping in touch and sympathy with missionary work at home and in foreign lands.

We contribute to State, Home and Foreign missions, Mississippi College, Ministerial Education, and S. B. T. Seminary. Once a year we contribute our share to box for frontier missionary. Our latest work was to fit up a study for our much-loved pastor. In studying different fields where the missionaries are stationed, if the topic be Italy, each member takes the name of a missionary on that field, and gives a five minute talk or reading on the life and work of the missionary. We also offer special prayer. We also offer special prayer. We also offer special prayer.

7. Before sending box, report will this month correspond with warning from my life's rule.

same promptly to Central Committee. (The Home Board asks this of the societies.)

8. Do not send money with box. Money contributions are greatly needed by the Board to pay salaries.

9. When sending box off, notify missionary at once by letter—(do not put letter in box)—giving name and address of officer of society forwarding box.

10. It is very desirable to change the names of missionaries each year, as great irregularity in value of boxes exists. In no case should a name be retained for another year's box without reporting same to Central Committee. The missionaries do not remain permanently in the Boards' employ. A fresh distribution of names is made each year by the Woman's Missionary Union.

Remember only the flame of Divine love with us, can keep our hearts aglow. "We hope to be, if not a great light house, at least a little lower light, and by God's help to guide some mariner into port."

"Master we have not strength to serve thee much."

O, 'tis but a little we can do;  
O, let thy mighty multiplying touch,  
Even to us the miracle renew:  
Let this our thank offering by thy power,  
A blessing be from this glad hour."

C. T. OWENS,  
Crystal Springs, Miss.

### Encouragement.

TO MISS MARY HACKETT.

MY DEAR YOUNG FRIEND:—In response to your kind request that I write something for the "Woman's Department," I can at least express my gratification that you have entered upon so noble a work. Little did I think, when you, as a tiny girl, along with father and mother and brother, dined with me at Oxford, that you would occupy so responsible a position as this upon which you have entered. You have not before you so grand an undertaking as has Solomon in building the first temple; yet you may well apply to your own case David's prayer for his son: "Now, the Lord be with thee, and prosper thou!" Only the Lord give thee wisdom and understanding. May you not also appropriate one of the reasons for encouragement given by David in these words: "Moreover, there are workmen with thee in Babylon."

I trust that the Baptist women all over this State will prove themselves as ready and willing to rally about you as were Solomon's workmen. Your Sister in Christ,  
Mrs. J. L. JOHNSON,  
Columbus.

### His Last Two Dollars.

"There came into the hands of a relative of mine," says a writer in the "Golden Rule," "a two dollar bill, with a temperance sermon written in red upon the back of the note. It speaks more forcefully of the tortures of the drink habit than any added words can." The bill was kept for some time by the gentleman, and then sent on into circulation, with the hope that it would touch other hearts as it had touched ours. This was its message:

"Wife, children, and over forty thousand dollars all gone! I alone am responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart; have murdered our children with neglect. When this bill is gone, I do not know how I can get my next meal. I shall die a drunkard on pauper. This is my last

bill comes into the hands of any

### The Mountain of Silver.

Translated from the French.

There is in the southeast of Africa, in the region of the Zambesi, an extinct volcano of great height, the Kilima Ndjaro, the highest mountain of the Dark Continent. Its two summits, like two silver horns, rise to a height of 18,000 feet, or about 2,000 feet higher than Mt. Blanc.

In spite of its tropical latitude, Kilima Ndjaro is covered with perpetual snow; and for the European traveler the contrast is great between the burning, solitudes of the plains and these inaccessible summits, whose dazzling whiteness reminds him of the winters of his native land.

But to the native Africans this snow was, until recent years, a great mystery. None of them had ever seen it near by. Those who had ventured to explore the steep peaks had never returned. To the superstitious imagination of the savages this mountain appeared to be the throne of invisible powers. They called it the house of God when the setting sun threw its purple glory on the snow, and then when the clouds broke on the mountain and the thunder rolled its echoes along its wild, deep gorges, it was the devil's mountain.

But the snow—what was that? The poor negroes were far from believing it was frozen water; any one would have been counted a fool who gave that explanation of it. It was the common belief that the mountain was covered with silver. One day their eagerness to get hold of the precious metal got the better of their fear of the evil spirits. They decided on a great expedition. A crowd of them started out well supplied with bags and baskets. The difficult ascent occupied several days. A number of them, tired and tired out, turned back; others disappeared in the dark ravines and never returned; the rest fearlessly pressed on; the silver was only a little further on! When at last, with weary limbs and bruised feet, the more robust ones, shivering with the cold winds of the hills, reached the fringe of the snowy mantle, we can easily imagine with what ardor they threw themselves on the vast treasure displayed before their eyes. In a moment all else was forgotten; the negroes, possessed of all this silver, felt they had enough rum, firearms and glass beads to make them happy as kings forever. Alas! the cruel deception! Hardly had they taken in their hands a little of this snow, than it melted away! Each one had the same disappointing experience and could hardly believe his own eyes. They returned slowly, with empty baskets, hanging their heads and muttering imprecations against the evil spirits who, jealous of their treasures, had turned silver into frozen water.

"And you, reader, are you any wiser than those Africans? Before you, also, there rises a deceitful mountain which others have tried to climb before you, but which keeps the secret of their miserable failure—the mountain of fortune."

It is hard, I know, to live in poverty, perhaps in want, and see above you, at the top of what they call the social scale, a display of ease and wealth and luxury. "Is there not even a little share of these treasures for me?"

after another tries the perilous

energy and hope. How long the road! What hardships! What

perils! Many give out before they reach the goal. And when at last one has reached it, when, sometimes at the cost of honor and conscience, he puts his hand on the long-sought treasure, it, too, melts in his hand and runs off his fingers! Or if, one succeeds in holding on to this coveted wealth, how it freezes his heart and shrinks it! And must he not, sooner or later, drop it when he dies?

I know a mountain of such easy access that a child can climb it or an old man with feeble limbs, or even a dying man. It was, however, formidable to its first explorer, who fell many times on the way and died at the summit. On this mountain shine a spotless snow that no heat melts; and every one can cut out of it for himself a robe of immortal whiteness. And this precious snow is a treasure—a true treasure which no robber can despoil us of; of which we can make provision without fear of wasting and which has an infinite value despite the abundance of it. Do you wish to know the name of it? It is the grace of God, and this mountain is Calvary, where the Lord Jesus Christ died on the Cross.

Man, come from God, has wants that God alone can satisfy. He hungers and thirsts for righteousness, for truth, for love. All these things that he once had and lost he is now seeking for, and that is why he wanders, discontented, restless and tormented. That is why we see him throw himself eagerly upon all that glitters: pleasure, glory, riches. In his ignorance he, too, like those poor negroes, takes snow for silver.

Poor wanderer, look up! Behold the holy mountain! There, on its summit, is the treasure thou art seeking; the death of Christ will make thee whiter than snow, for he has bought for thee the pardon of God.

How shall I approach Calvary? How shall I mount it to secure the supreme good? By faith.—Christian Herald.

## Why is the New Orleans PICAYUNE

The Favorite

★ Mississippi Paper?

BECAUSE IT IS

The Best Paper In the South.

In Barren at Jackson, under the able management of EDGAR S. WILSON, who takes nothing of interest except makes it a morning paper to Mississippians from the Capital of their state.

It also contains

Superior Market Reports.

Daily Playmate.

Twelve Months.....\$15.00

Six Months.....6.00

Three Months.....3.00

One Month.....1.00

Weekly—Shades Pages.

Twelve Months.....\$1.00

Sunday Playmate by Mail.

Twelve Months.....\$3.00

Scientific American Agency for

SAVINGS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, and

Patents. The information and free handbook write to

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.

JOHN A. CO., 20 Broadway, New York.



## DIED

### RESOLUTIONS OF RESPECT.

Whereas, The hand of Providence has removed from our midst our friend and Sabbath School teacher, Dr. J. G. Knox, who departed this life at 4 o'clock, on the evening of August 15, '96.

Resolved 1, That our Sabbath School has given up one of its brightest stars, and it is with sadness that we mourn for one so worthy of our respect and love.

Resolved 2, That words are inadequate to express the heart-felt sorrow in the loss of our departed teacher and brother.

Resolved 3, That a copy be sent the family of the deceased and a copy spread on the minutes and one sent THE BAPTIST RECORD for publication.

Dear heart, we miss him for awhile.

His place is vacant now.

As he has answered to God's call.

Before His Word we bow.

And then the life he lived on earth

Touched by the wand of peace.

Shall be renewed in love and joy.

And never, never cease.

W. A. SIMS.

C. F. SHANNON.

MRS. A. J. GARRISON.

MRS. J. J. SHELburn.

Committee.

One by one the old landmarks are passing away. Brother Jesse Mixon died in Heidelberg, Jasper county, Miss., on September 15, 1896. He was born in Marion county, Miss., December 16, 1812. He was a member of Shady Grove church, two and a half miles from Heidelberg, having been baptized into the fellowship of said church some twenty-four years ago, by Elder, T. E. H. Robinson. Like all other Christians, he had his faults and his virtues. He rests from his labors and his works do follow him. He leaves nine children, three sons and six daughters, and twenty grandchildren, to lament his departure. May they all meet him in the better land.

J. R. FARISH.

### TRIBUTE OF RESPECT

From the Ladies' Aid Society, of Hopewell Baptist church, Co. plan Association.

God, in His infinite wisdom, has removed from among us our beloved sister, Sallie Gates, on August 17 1896. She has been a member since the organization of our society. She was a very earnest worker, attended regularly, and was always found at her post of duty. She was the wife of Bro. Jeff Gates. She was a quiet, modest, true, loving and lovable Christian, and of course a good wife, mother and friend.

We shall miss her and cannot overestimate the love and esteem our society had for her. Therefore be it

Resolved, That a copy of this be sent to the family.

2. That the same be entered upon the society record by our secretary.

3. That a copy be sent to THE BAPTIST RECORD for publication.

May God bless the bereaved and help them to say, "Not my will but Thine be done."

MRS. A. R. TRAYLOR,

AVA GATES,

Committee.

### Good Preaching.

Dr. R. A. Venable, the bishop of the First Baptist church, Meridian, is preaching a series of sermons to very large crowds. It will take him the balance of

subjects he has selected for 1896, at the residence of Mr. A.

discussions. Everybody in Meridian and in all the regions round about should make it convenient to hear as many of these sermons as possible. Those already preached have been able and powerful. Dr. Venable is certainly one of the greatest preachers of America. The writer wishes that he could hear all of these grand discourses. He feels that it would benefit him as much as the same length of time spent in a first-class theological seminary. Do not fail to hear him, if you can possibly do so.

INDEX.

### Notice.

The Trinity Association will meet at Pleasant Ridge, Chickasaw county, on Oct. 21. Said church is about 20 miles north of Mahew, on the G. P. Railroad five miles west of Houston.

J. F. MITCHELL,

Moderator.

### Revival Notice.

DEAR BRO. HACKETT: I commenced my series of revival meetings, with Corinth church in Jasper county, on Saturday evening before the fourth Sunday in July and continued until Wednesday, with eight accessions; six of them by baptism. We had the labors of Rev. J. L. Williams, of Roy, Miss., whose labors were greatly blessed and much appreciated by church and pastor. This closes my first year's work at Corinth.

My next meeting was at Oak Grove, two miles east of Meridian, which commenced the first Sunday in August and continued five days—14 accessions; 8 by baptism. Here I had the help of Rev. L. E. Lightsey, of Jasper county, Sanaersville Postoffice. The Lord blessed his labors, and the church was greatly revived and a young men's prayer meeting organized and successfully going on. This closes my ninth year with Oak Grove, if I make no mistake.

My third meeting was with Hickory Grove church, nine miles north of Marion. This church had been without preaching for a time until I was called there in June, for the remainder of this year. I held my meeting there, embracing the third Sunday in August—continued five days. Received five by baptism. I had no ministerial help, but the Lord blessed the church, and the future outlook for the church is encouraging.

My fourth meeting was held with Union church, Clarke county, commencing Saturday before the first Sunday in September. Here we had an old-time meeting. Rev. L. E. Hall did not get there, as was expected, but the Lord did. The preaching was done by Rev. E. A. Clark and the pastor, until Wednesday, when Rev. A. J. Rogers, of Meridian, happened in, and preached four sermons. The interest held remarkably good through the entire meeting, which continued seven days, with 17 accessions; 12 by baptism. The church was greatly revived, and a most interesting young men's prayer meeting I ever attended was held. This closes my seventeenth year as pastor at Union. All honor due to God.

J. D. STONE.

### MARRIED.

At the residence of the bride's father, on the evening of Sept. 16, 1896, Mr. A. M. McGrew and Miss Jette Bowering, J. A.

Awarded  
Highest Honors—World's Fair.

DR.

## PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS' DART.

H. Cox, Flori. Madison county, Miss., Mr. W. M. Watson and Miss Sallie Cox, J. A. Snyder performing the ceremony. Bolton, Sept. 25, 1896.

Again.

DEAR RECORD: Please allow this word. It is to friends, whose hearts would prompt a mite to the Port Gibson work. It is especially to friends, brethren and churches, who have said we will raise and send you \$20 before the year is over. We are trusting to these friends and are sure they will not betray our trust. We have an obligation to meet the first of December. Friends, your pledges are counted on, to help us out in this. You will not fail us. God has blessed and is blessing our cause. Remember to help us; that His favor may still be poured upon us in good measure.

J. E. PHILLIPS.

Port Gibson.

### Meeting of Associations.

Carey—Pioneer, 30 miles west of Gloster, October 22.

Central—Uhea, N. J. and C. R. R., Friday, October 9.

Choctaw—Birmingham, Kemper county, Saturday, October 17.

Coldwater—Union, 6 miles from Sardis, Thursday, October 15.

Deer Creek—Indianola, Friday, October 16.

Fair River—Gum Grove, Friday, October 16.

Harmony—Edinburg, 28 miles south of Kosciusko, October 24.

Kosciusko—County Line, 10 miles south of Kosciusko, October 24.

Louisville—Antioch, 10 miles north of Louisville, October 10.

Magee's Creek—Pine Grove, 18 miles east of Franklin, October 10.

Mississippi—Mt. Olive, Amite county, Friday, October 9.

Pearl Leaf—Oral, 12 miles west of Hattiesburg, Saturday, October 10.

Pearl Valley—High Hill church, October 10.

Scott County—New Prospect church, Saturday, October 10.

Tombigbee—Jackson's Camp, 12 miles southeast of Jacinto, October 17.

Trinity—Pleasant Ridge, Wednesday, October 21.

Yallobusha—Liberty church, 13 miles southwest of Grenada, October 8.

HATTIESBURG, MISS.—We, the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen in this town and vicinity who have been

sing Hall's Remedy for Hog Cholera. So far as we are informed, it is giving universal

satisfaction.

W. M. Conner, Merchant; B. M. Moffett, Confectioner; W. L. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Physician.

We are shipping to all

parts of the South.

Nothing but good reports.

We have just learned of the death of Bro. W. M. Cook, of Kosciusko, in this State. His death occurred at 1 o'clock on Oct. 7, 1896, in the midst of his family at home. He leaves a widow and twelve children—seven sons and five daughters, of which our Sister J. R. Farish is the eldest. Bro. Cook had been a consistent and useful Baptist for fifty-four years. He died in his seventy-eighth year, fully ripe for the harvest. Bro. and Sister Farish, and the entire family, have our deepest sympathies and earnest prayers for the divine consolations in their great bereavement.

### Addendum.

DEAR RECORD—I see you got my account of my "Trip to the Yazoo Delta" in last week's issue. If you can add a line or two more to it, I would be glad. At the close, instead of the sentence, "Much more might be said," say this: Bro. A. Taylor is the much-beloved pastor here; one of the best pastors it has been our pleasure to labor with. He had prepared the ground well; had sown the seed, had watered them with his tears, and the wheat was ripe unto the harvest. M. V. NOFFSINGER. West Point, Miss., Oct. 3.



ONE-HALF SIZE OF BOX.

### POZZONI'S COMPLEXION POWDER

has been the standard for forty years and is more popular to-day than ever before.

POZZONI'S is the ideal complexion powder—beautifying, refreshing, cleanly, healthful and harmless. A delicate, invisible protection to the face.

With every box of POZZONI'S, a magnificent Acropolis GOLD PUFF BOX is given free of charge. AT DRUGGISTS AND GROCERY STORES.

### ROSE TOBACCO CURE

A quick, cheap, pleasant and absolute cure for the TOBACCO HABIT in all its forms. For proof write to NAZ & NEUNER, Louisville, Ky.

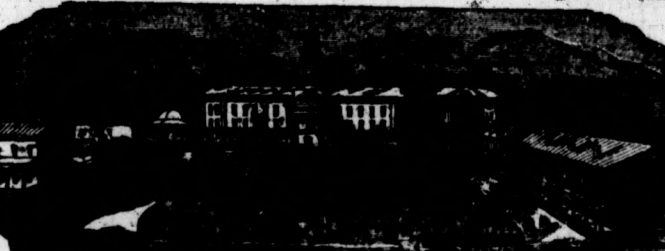
FREE TO ALL: Our New Illustrated Catalogue of PLANTS, ROSES, BUTTERFLIES, SHRUBS, ORNAMENTAL TREES, SMALL FRUITS, GRAPE VINES, SEEDS, etc., will be mailed FREE to all applicants. 100 pages. Most complete Plant Catalogue published. Satisfaction Guaranteed. 20 ROSE HOUSES, 45 GREENHOUSES, 80 ACRES NURSERY.

Address: NAZ & NEUNER, LOUISVILLE, KY.

## Mississippi College, CLINTON, MISSISSIPPI.

The forty-sixth session will open Wednesday, September 16, 1896, and close Wednesday, June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Education. A department of book-keeping has been added. Another professor has been added to the Preparatory Department, thus making the work in that department far more effective than ever before. All buildings have undergone thorough repair during the past session, and a good gymnasium will be erected by the opening of the next session, well equipped and bath-room added. The college hall and other buildings will be supplied with pure water from a large spring. Board at College Hall for \$7 per month; unfurnished rooms on the campus, 75 cents. Board in private families, \$10 to \$12.50 per month. Tuition and incidental fees, \$5.00. Tuition in Normal and Social Studies good. For catalogue and other information apply to

J. W. PROVINE, CHAIRMAN OF FACULTY.



### HOLLINS INSTITUTE,

ROSETTOWN, SPRINGS, VA.

For 175 Young Ladies. The largest and most extensively equipped in Va. Scientific courses in Ancient and Modern Languages, Literature, Science, Music, Art and Education. 20 Officers and Teachers; 5 male Professors. Situated in Valley of Va., on N. & W. R. R., near Roanoke. Mountain scenery. 1300 feet above sea level. Mineral waters. Pupils can be met at Southern and Western points. 5th session opens Sept. 9th. For full Catalogue address CHAS. L. COCKE, Sept. 9, Halifax, Virginia.

### JUDSON INSTITUTE FOR YOUNG LADIES

With capacity for 200 boarders, offers superior instruction in Literary Studies, Music including Piano Organ, in Art and Education. Founded in 1858, rebuilt in 1889. Abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. All modern equipments. Session opens annually about October 1st. Address J. W. AYERETT, President. MARION, ALA.

### WANTED

THE OPPORTUNITY OF A LIFE TIME. Men and women to earn from \$10 to \$15 daily selling BRAHAM'S PATENT PENS. The most wonderful invention of the age. WITH ONE OF US, IT WRITES 20 TIMES LONGER than ordinary pens and PREVENTS BLEEDING. Nothing like it ever before placed on the market and it is worth ten times what we ask for it. All our salesmen are making big money and we give you the opportunity of establishing a good, steady, permanent, profitable business. Write us for terms to agents or send ten cents for five samples. THE BRAHAM PEN CO., CINCINNATI, OHIO.

### Is Different from Others.

It is intended to aid the planter in selecting the best adapted for his needs and conditions and in getting from them the best possible results. It is not, therefore, highly colored in either sense; and we have taken great care that every planter of Virginia or of the South should have one of these warrants; our cash discounts and our gift of agricultural papers to purchasers of our pens. All of these are explained in the accompanying literature.